

Horrendous India!

A parade of
façade in
verbal codes!



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It is foretold! The torrential flow of inexorable destiny!

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Chapter One

Satanic social arrangement

It is generally taught in all Indian schools that the British taught English to the Indians to make them their slaves, and to make them better clerks. This idea may also be understood in the same manner in England also. For the current British understanding of the British rule in India is remarkably similar to what is indoctrinated in India.

The India (or rather the geographical area currently called Pakistan, India & Bangladesh) that was seen by the British officials who lived in India was quite different from that understood by the *stay-at-home* Britons over there in England/Britain. For the *stay-at-home* Britons, India was just another place where nice people lived, and were subordinated by the British colonialists. However, to the Britons who lived in British India, the reality that they saw was remarkably different.

One of the major observations was the satanic nature of the Indian social arrangement and of

social communication. Communication was absolutely different from English. In fact, in the Indian languages, human beings appeared in a variety, shaded by differing diabolic features. The main reason for this was the feudal content in the languages. All Indian languages have this feature, but the codes may slightly differ, as one move from North Indian languages to South Indian languages.

Since I have made a lot of studies and observation about this issue in Malayalam, let me try to explain this by Malayalam codes. The word You can be translated as *Nee*, *Ningal*, *Thangal* (*Sar*) etc. at a minimum. There are other words also. Now all these words do mean You. Yet, they do not mean the same. Each word is connected to a particular level, higher or lower.

Similarly the word He can be translated into *Avan*, *Ayaal*, *Adheham* (*Avar*) etc. She can be translated into *Aval*, *Avar* etc.

Viewing from English, it may seem that the society is structured similar to a military

arrangement. That is, with *Adeham* at the top, *Ayaal* next below and *Avan* at the bottom. However, this is not precisely the case.

The arrangement is not at all like this. The arrangement is like a pyramid. There is a person on top, who using the force in the words, brings persons to exist below him. To him, they are *Avan*, and *Nee*. Now, each of the below persons strive forcefully to bring others to his or her subordination by means of the forceful words *Nee*, *Avan/Aval*.

Now, in this pyramid, persons are arranged into a pyramid-like formation. Yet, this arrangement is recognised only by persons inside this particular pyramid. Meaning that, a respected person in this pyramid need not be thus acknowledged by another person in another pyramid. He may or may not concede the same level of respect to this man, depending on what the other man can bring in as introduction or make visible.

Now, these words of subordination are not only words that can subordinate, but also what can

make a person despoiled by forcefully making him to go below. Moreover, the words can also make him or her equal to others placed at that word level.

Now, this is a very strange social communication system. People generally do not move around beyond the levels of acknowledged respect levels. That is, a person would move and communicate only with persons who would acknowledge his or her level of respect that he or she wishes to be acknowledged.

All these sly codes makes the individuals persistently crave to monitor others in the social system. The relative rising of another person is seen as a real threat to his or her social security. The fall of another person is truly celebrated.

Now, the same words of differing levels for You, He, She, His, Her, Hers etc. are used variously. For example, *Nee* (You) can be used as a term of *endearment*, *intimacy*, *friendship*, *subordination*, *snubbing*, *insult* etc. It is here,

the issue becomes really complicated. People do use sly techniques to use the word initially in one sense, and then gradually shift it to another sense. Beyond this, when one person uses this in one sense, another person who hears this may use the same word to bring about another affect.

There is a terrible level of oriental treachery practised incessantly by the people of this geographical area, to use sly cunning to subdue others. In introductions, when referring to others when the other person is not physically there, when conveying information, giving opinion etc. and many other areas, people cunningly select the suitable word to either bring about that person's social destruction or social eminence. In other words, the other person has a great say in what each person is. Moreover, the lower person has the power to lend respect or to delete respect. The lower person has great power in this social communication.

For example, the lack of respect shown by a senior officer's servant is more deadly than the

lack of respect shown by the senior person himself. For example, if an IAS officer addresses another socially strong person with a *Nee*, and refers to him as *Avan* or *Ayaal*, there is a definite amount of despoiling of that person socially. Or it can mean some type of intimacy. Yet, if the IAS officer's servant uses the same words, then the amount of despoiling that takes place is of the nth degree.

The complete affect of this social communication system is not easily conveyable here. Yet, let me try one more example. It is in the concept of equality. Equality in feudal languages is not a theme that can be understood in English. In English, it was argued that the Blacks are equal to the English Whites. Well, it was a very stupid understanding, but one needn't go into that here.

In Indian languages, the concept of equality doesn't reach anywhere there. Here there are different levels of equality. For example, the peons of the IAS officer are equals to each other at a particular level or particular angle of

viewing. However, in fact, they wouldn't be that equal, due to the fact that there would be the issue of differing age levels, financial levels, position levels etc. Each one of these issues would bring in sharp differences in the words associated with them.

The IAS officers are equal. Well, that also may not be true. For, among them also the same issue of age, official position etc. would bring in sharp differences in the feudal word codes associated with them.

Now, it may be said that the Indian society is similarly cordoned into different levels of equality. If a quality person is forcefully pushed into the levels of the peons, he would react with repugnance. The others, who want to see him subdued, would forcefully strive to bring him into that level of equality. This is done by simply perching such words as *Nee*, *Avan* etc. on to his individuality. If he does not belong to that level mentally, he would strive continuously to shrug off the perching words. At this moment, others can, with sly cunning, define him as

mentally instable, snobbish, having false superiority complex, and such other things.

At the same time, there would be certain persons who would strive to enter into the higher echelons of social levels. For example, a person may strive to show that he is equal to the IAS officers. He may then try to use such words as *Nee*, *Avan* etc. with regard to the IAS officers, provided he has the social and financial acumen to get away with it. {It may be understood that equality can be reached by using higher words also. That is another plane of equality}. The effect here can be either equality or superiority over the IAS. It depends.

If he can successfully get it done, without causing much discomfort to the IAS officers, he has reached equality with the IAS officers. It depends on how they view his accomplishments. If they perceive him to be lower in social level, intellectual levels, financial acumen, political connections etc., (it depends on what they are focusing upon) they would not allow him to occupy this kind of equality that he

strives to establish through words. In which case, they would forcefully shove him down the staircase.

Well, the understanding that I have conveyed here is quite minimal. For, this feudal or structured arrangement of words really brings in complications in almost all arenas of human association, including that of teacher-student, husband-wife, public authority-common man, police-common man and to such things as township planning, civic neatness, collective intelligence, allowable efficiency and much more.

Chapter two

English predicament

When the English colonial officials and other Britons were living in British-India, they were more or less forced to live among this highly devilish-quality social system. It was a system that would gnaw at the very refinement of human beings. For, in this scheme of things, there was no premium for honourable behaviour, standing in a queue, acceding to precedence, being honest, being fair, being sociable, interacting in a pleasing manner etc.

What was required incessantly was the devilish attitude to bring down others, by means of words, selective leak of information, lies, alluding to lower connections etc. Money, feudal social power etc. was all that was craved for. No other human noble quality was given any value. You can be good, honourable, honest, incorruptible and such. You will not get higher word. You be a liar, dishonest, corrupt, a person who would not stand in a queue, and such, but you have been able to make money by corrupt

means, you have amassed money through bribes, you do have the evil disposition to use lower words about others, you are rough and crude, well, you will get the higher words.

It was naturally not possible to mingle freely with the differing levels of Indian crowd. For, very fast, the words of respect could go down. And you will end up with lower words attached to you. Any British person who comes to India for a short visit would be overwhelmed by the luscious showering of respect and love, that the local Indians would show.

It is a very powerful experience. Yet, that is not the full truth. In each word that she says, she would be monitored, measured, evaluated and made to occupy a particular social position.

As soon as it is understood that this new person is only so and so, the words of respect would go down. However, since she is from Britain, a particular level of respect would remain unassailable. For, the British nativity still has its aura of impregnable respect.

To explain this experience, let me tell of one incident.

A few years back, when I was taking a training programme in a North Kerala town, I came upon a White lady of around 35 from USA. She had come for a visit, and was moving around the social system like a loose bullet. I use this term, because no one, neither male nor female in India society would move around thus, without taking into cognizance the affect it is having on the word codes. For, in India, one has to take care of whom one is interacting with, and take appropriate action to see that the correct indicant words are enforced, by the differing levels of people, age-wise, profession-wise, social status-wise, financial acumen-wise, social connection-wise and such other things. Here, this lady, being an outsider could move with absolute unconcern for all these things. For one thing, she did not understand the language, and to that level was protected from being perturbed by the affect of the varying levels of words. The ennobling words would bring in stiffening of

features, to accommodate the social elevation. A lowering of words would fritter away the refinements.

She was giving out certain information which was quite fast frittering her elevation. First, she said that she was employed as an English home-teacher for immigrant doctors. The hearers understood this as equalising her with the innumerable low-standard Spoken English teachers who donned the local social horizon.

Very fast, she had metamorphosed from *Avar* to *Aval*. From height to the depths of the social status.

Another thing she spoke with innocent idiotism was this: My ancestry is not from Britain. We were under the British, but later we got freedom from Britain. We are Irish. My family immigrated to the US, when we were under the British.

She was erasing the idea that she was not British, but from some other nation which like India had been ruled by the British. This also was making her a laughing stock. However, she was quite unaware of what was happening. Her

pet subject was India was better than the US. The US was waging war in Iraq, which was idiotic. Well, maybe she hoped to garner sympathy from the local Muslim population, and also from the rest of the society. For, the local newspapers usually take a very opposite stand to all US and UK endeavours.

The situation was quite funny, for she was propounding that India was better than the US. And at the same time, the local Indians were quite coyly bringing her down to the levels of social despoilment in the verbal codes. One of the local benevolent persons did tell her that there were *bad words* in Malayalam, in an attempt to make her aware of what was happening. Yet, again, she couldn't understand what was being attempted. She declared, 'I have been told that there are bad words in Malayalam. I must tell you that there are bad words in English also'. She was trying to appear learned, but was being actually foolish. What was happening in Malayalam had nothing to do with what was there in English.

It may be mentioned here that a person's individuality changes sharply as per the words of address or referring that he has been made subject to.

The same person when differently addressed by another by a *Nee*, *Ningal*, and *Thangal* (*Sar*) or referred to with an *Avan*, *Ayaal*, and *Adheham* (*Avar*) changes in personality, mental features and social standing. His mental reaction, reflexes, allowable intelligence and efficiency, and many other so-believed innate features do change. Mental composure can very well change to panic attack, with a slight change in word.

However, it should be understood that the exact impact of these words depend on the level of the person who uses them and on whom it is used. If the user is a lowly man, and the other person of refinement, the effect is quite terrible.

The British citizens who lived in India, in the British rule period had to face this terrible social system, if they were to mingle with the locals. Security was there only in having higher words.

That was the main reason that they went in for exquisite pomp & pageantry in all British-Indian official functions. Such things, when seen or heard of, immediately elevate the verbal codes.

It is in this context that the British education policy has to be adjudged. Here again, one may say that it was Macaulay's idea to bring in English education, and that it was not a general British policy. Moreover, it may be noted that it was not the British government that strove to educate the locals, but the British East India Company, which was really a private commercial establishment.

It should be noted that in current-day India, every political and social entity strives hard to see that the children of the common man does not learn English. For, it is giving a tool of equality to the lower classes, who they know, the moment they learn equality would fight for more rights. If they stay in their local vernacular, they stay respectful to the little crumbs that are thrown to them.

In this context, it may be mentioned that the demands of the Blacks in the English nations and in South Africa for more equality is just because they had learned English, and had close social proximity to the White English speaking folks. If they had been under the Indians, they wouldn't dare to propose claim to such a right, for they would be naturally inclined to view their master with reverence and respect, for the small mercies that are lend to them.

Chapter three

A heinous mental disposition

People in India are quite frightened of the prospect of the lower-class persons or their children growing up in stature, education, learning, social connections etc. They very enthusiastically take steps to see that such endeavours are thwarted. Others also understand the compulsion that go behind such a heinous mental standard. For, everyone knows that the moment the lower man goes up, the first causality would be the ‘*respect*’ he had for his master and other higher-ups. Words change drastically.

Persons whom he would have addressed with ‘respect’ as *Ningal*, *Thangal* (*Sar*), *Chettan*, *Annan*, *Ammanvan* etc. and whom he had referred to as *Adheham*, *Avar*, *Sar* etc. would very fast go down to words like *Nee*, *Ningal*, *Thaan*, *Eyaal* etc. and to referring words like *Avan*, *Ayaal* etc. There are other words like *Chekkan*, *Pennu*, *Eda*, *Edi*, *Avattakal* etc. all with very terrible sounds, and totally demeaning

in effect. Even though a native English-speaker living in England wouldn't understand the terribleness of these issues, to an Englishman domiciled in Colonial India the terror that these verbal changes symbolises shall be clearly understandable.

The British folk who lived in India surely faced the issue of how to mingle with the Indian folk. During the East India Company rule time, the ruling class, the *zamindars*, and the other feudal classes, even though treated as an essential part of the Indian social scenery, were not seen as a cultured class. They were kept apart.

However, when the Crown rule came, it became the standard practise to include them also as part of the ruling process. This in many ways was not an intelligent thing, for it was more or less accepting the draconian powers of these terrible feudal classes. However, the policies were now being made in England, where the policy makers had no idea about the real diabolic nature of Indian social communication.

In the new context, the British folk were now forced to accept the social seniority of the feudal classes. Once this was accepted, there was no other go other than to be on good terms with the higher classes. For, being on talking terms with the lower classes, who were under subjugation of the higher feudal classes would mean the *equalising* with them on the social scene.

This issue can be better understood by this: When one becomes friendly with the lower classes, the immediate affect is that they understand this friendliness in more intimate terms. Their immediate concern would be to bring in lower levels of words such as *Nee*, *Avan*, *Avante* etc. into the interaction. A very strong impulse to grab the hand in a pose of handshake would be seen. However, this is not an innocent action as might be seen from English. For, such things bring into play the machinery of equalising to the lower levels. It is a mechanism that is not there in English communication. The British person would be

quite vulnerable to its tentacles, for he or she wouldn't have the adequate means in his communication to forestall the *bringing-down-to-equality* force.

A more or less social freight enthuses, and he would strive to escape from this by going closer to the higher classes. This was the first issue caused by the acknowledging of the social seniority of the Indian feudal classes.

In many ways, this is a thing that does create feelings of apartheid in India, even though it is not colour based.

Chapter four

Why English?

Why Macaulay strove to bring in English as the medium of education to India should be understood from this background. Moreover, there is another issue that may need some explaining. Once English came to the Indian educational scene, British classical writings also slowly entered into the mainstream education. Such writers as Charles Dickens, Sir Walter Scott, Oscar Wilde, R L Stevenson, Arthur Conon Doyle and so many other English writers were to become household names among the English educated class over here, over the years.

Even though it would be argued that the local land had a great literary legacy, the fact is that the local literary traditions were more or less reflective of the extremely draconian feudal social system in the society. When one says the words *feudal* and *draconian* etc. the understanding one may get would be comparable to the English feudal social system.

However, the fact is that the local feudal system was quite different from the English feudal system, and had no component of refinement or intellectual bearing in it. It was purely oppressive and existed on human suppression by means of demeaning words and usages.

Reading the writings of the British classical writers was a very enlightening experience for the local educated persons. Yet, they simply were quite small in number, and also due to their newly acquired intellectual bearing, could only exist in the social system as different individuals, standing apart from the purely *feudal-intelligent* local person.

For conveying to the local man, the difference that English makes in a man was not possible. For, they lived in another world, where the complete social logic was different. The local social logic was simply to suppress the lower man.

Any attempt to give the lower man a leeway to improve was stark idiotism, for he would surely come on top and suppress the benefactor. For,

he also understood the social code in that manner. A man who gave knowledge, information, technical skills, technological information, opportunity to learn and develop etc. to another individual, who is essentially a social competitor, is seen as an idiot and nitwit by the Indian society. For, no sane person would do that. Only the English individuals and the English nations have been so foolish, in the whole history of mankind.

English classical literature was literally transporting the local man to a higher plane of social living and interaction. Even such novels as *Oliver Twist*, which ostensibly shows the negative sides of England, were writings that showed a higher human individuality than could be conceived upon a local man of whatever social status. The ability to read such books was a capacity to internalise something purely divine, ethereal and totally an *outside-this-world* experience.

To a limited extent, it must be admitted that the English-educated Indian could have irked the

English man. For, they rose above the others, and could strive to claim equality with the British. They would want this connection desperately, to ward off the claims of equality from the other un-educated Indians.

The British who lived in this geographical area were quite aware of the power of impact that the different levels of words had. For example, the power of impact of the word *Nee* (lowest You), as against that of *Ningal*, *Thangal* (*Sar*) etc. Similarly the crushing power of the word *Aval* (lowest She), as against the words *Ayaal* and *Avar/Adheham*.

This eerie reality was quite beyond the comprehension of the *stay-at-home* Britons. They conceptualised on this geographical area in a manner similar to that in England. It was an intellectual error of astronomical proportions.

For, it was to lead to an intellectual understanding that the British rule in India was harming the local populace. Actually, it was doing the reverse, to the vast majority of people here. Again, it must be stressed that there was

a painful side to the development that was being extended to the lower class people here. It was more or less sidelining the higher class people, who were in most cases the higher caste also. For in those days, it was quite difficult to differentiate between caste and class. Higher caste had higher levels of refinement and less crudeness, in verbal and non-verbal codes and gestures, at least amongst themselves. This sentence cannot be explained easily in English, for again the crudeness has to be explained in the context of the crudeness in the words and its meanings and sound.

The issue here was: The same lower caste/class people who would, the moment they become higher, trample those who had gone under them with snubbing and crushing verbal codes, were being lifted up above the higher castes. It so happened that in some areas, the lower castes enjoyed the English education that grew up in the liberal English atmosphere of the British rule. For example, my own caste people in a place called Tellichery got a *never-before-*

in-history opportunity to study in a school and learn good English. This caste was a lower caste group, with all its crudeness. This crudeness was more or less inflicted on their own people by such words as *Nee*, *Chekkkan*, *Pennu*, *Oal* (*Aval*), *Oan* (*Avan*), *Ayittingal* (*Avattakal*) {them folk; lower word) and such words. Moreover, to those they did not give respect, naturally the mood was to be taunting and disgusting.

Chapter five

Problems of developing the lower class

When the children from this lower caste group were admitted into the English schools, some of them run by Christian missionaries, the higher caste children were not quite enthusiastic in joining them. For, the very first causality would be their refinement, which would be erased out by the crudeness of the lower caste children.

However, the long-term effect of this seclusion was the growth of a small group of lower caste youth, both male and female, who were quite good in English, and were at home in the matter of reading English classical literature. These youth got the prime *officer jobs* in the bureaucracy, for English was a major ranking factor in the public service exams; or at least, proficiency in English gave a great advantage.

However, the vast majority of the lower castes who lived in slightly distant to far-off areas did not get any opportunity to imbibe this historical chance. They remained crude in their attitude,

and more or less continued their crude veneration of higher castes.

As to the small group of English-educated youths from the lower castes, they never took upon themselves to acknowledge the tremendous contribution that the British had done for their emancipation. Many took the attitude that it was their innate mental faculties that made them arrive at higher social levels, denied to their forefathers for so many centuries.

There was one particular man from Tellicherry who rose up the social and professional ladder to become a RAF pilot. He served in the Royal Air Force in, I think, Burma, during World War 2. After the departure of the British, persons like him rose up in the Indian military hierarchy to the commanding heights.

I have heard one of his speeches, and also read one of his articles about his days in the British air force. He was always bearing grudge against the British, for their so-mentioned racial discrimination towards the 'Brownies'. What he

forgot to mention was that he was coming from a lower caste community, which couldn't even sit or come close to a higher caste person or household in his native area, before the advent of the British rule. The great liberation, both mental as well as physical, that the lower caste community experienced never seemed to grace his mind and mood. In the typical attitude borne by all such people, including the Blacks of USA and of South Africa, his mind was kindling due to the equality that he couldn't arrive at with the British personnel, from whose proximity he had learned and imbibed an immensity of slender refinements.

Even though the English-educated group was quite elegant in social standards, and dressing, they couldn't lend the same kind of liberation to the socially lower people around them. For, they knew Malayalam. It was quite obvious that if they started being liberal to the lower guys, as the British had been, they would soon be overwhelmed and uprooted by the lower guys, by the powerful dismantling of words of 'respect'

and replacing them with words devoid of 'respect'. At best they could manage to remain aloof as a separate group if they were bureaucrats.

However, it may be mentioned that this group of bureaucrats did function as a very efficient class of officers, who communicated to each other in English. They could thus remain above the tugs and pulls of the hierarchical words and usages.

The compulsion to make money by corrupt means was not there in them. For, they enjoyed a social communication that went beyond the parameters of money power.

Moreover, intellectually, they could find enjoyment in the refined humour in the British classics. Such quotes as '*Barkis is willing*' etc. were used to punctuate their points, experiences and events, as they related them. It is doubtful if any significant percentage of persons from the current day bureaucrats would understand that level of talk and humour.

Chapter six

The wily social developers

To a great extent, the local British could lend emancipation to the local populace. For, they never strived to learn the dangerous local dialect, which was quite obviously offensive and brusque in tone, usage and meaning. Their way of improving the Indians were to this extent quite different from the ways and manners of current-day NGOs who ostensibly work for the improvement of the lower classes.

I once did ask a lady who had passed the MSW (Master in Social Welfare) about this. She was working with a very rich Indian NGO. I asked her about the issue of '*respect*', as they went around '*improving*' the people. She very candidly told me thus: 'We have been very stringently instructed to keep them in the lower case. For, if we are to use respectful words to them, they would immediately understand us as lower to them. So, we forcefully keep them suppressed. However, they are more grateful, for whatever help we give them. On the other

hand, had we given them the full liberation, they would never be grateful to anything that we do for them’.

In many ways, this answer is indicative of the plight the White English speakers face all over the world. They give a training that more or less gives the other lower person a chance to arrive at a close proximity to their own level. They can be addressed by name, with or without a Mr., Mrs. Etc. There is only one *You, He* or *She* for both sides. The others improve drastically. Yet, at the end of the day, they bear great grudge against the White English speakers. For not allowing them to be one among them! They love to be one among the White English speakers. They do not want to be identified with their fellow beings, of same colour or language!

There was one great observation that I have made with regard to language. I have mentioned it in my book, **March of the evil empires!** In my later day, research work, *Codes of reality!* I had made a very candid study about this. It is that the quality of a language that one

uses, and in which one is able to live in, more or less designs or redesigns a person's physical personality. And also mental demeanour.

I have seen the same great change that English had brought into the looks of the lower caste people of whom I have just discussed. The more they change, the more is the draconian demand to be equal to the English. To be equated to their own class of people becomes an insult, and a racial slur.

Coming back to the subject of education, I seem to have mentioned that English education was promoted by the Christian Missionaries. Well, that was not quite the truth. The British colonial government, including that by the East India Company was not on very good talking terms with the Christian Missionaries. No help other than what was statutorily available was given to them to propagate their religion.

When Macaulay tried to bring in English education to the local people of this geographical area, he had to face the opposition of the powerful Missionary class. He

sought to placate them by arguing that they would find it easier to do their mission if the natives knew English. Yet, it may be mentioned that the Christian religion as such is not a liberal religion, if the Anglican version of the same is not taken into consideration. For, they all strive to promote the local languages, as a means of spreading the religion. The same feudal communication codes are very much evident in the Christian Churches, where there is no English.

However, the fact that the government made education in English statutory did the trick. The Missionary schools could give a better imparting of English, due to their overseas connections.

Chapter seven

Indian education: Colonial British *versus* free Indian

Now, let us look at what is the essential difference between the British conceptualisation of education in India, as against the current day practises in education. What the British officials in India saw was a strange society which was arranged like a lot of pyramids. Inside each pyramid, there were different levels of people. The lowest level was occupied by the lowest in the society. Now, if into this social structure, a teaspoon full of English is added, the whole Pyramid formation would dissolve. There would be the lowering in status of those who occupied the epitome. And the rising in status of those who were in the lower compartments. Communication strings and routes would simply change, and go into a planar level.

From an inside view, it was a tumbling with very painful aspects. For, the higher persons would be brought down to the levels where the lower person can discuss them and talk to them, in a

level of *draconian equality*. From English the pain that this could bear upon the upper person is not possible to be conveyed. Yet, the blatant exploitation and despoiling of human beings could be stopped if English is allowed to seep in.

There was another thing to be discussed. In the Indian languages, whosoever became the teacher, becomes a sort of feudal *zamindar* in a sense. For, the moment he becomes the teacher, he is a *Mash*, a *Sar*, a *Munshi*, a *Ji*, a *Guru* and such other beings of supernatural divinity. He can use the lower indicant words to the others, mainly his students, in the society. Actually, the less he knows English, the more becomes his power over the students and the others.

For, if he is good in English, he will have an understanding that he does not really have so much draconian powers over the others.

However, if he does not know English, his draconian powers become a matter of right, which he would demand, and others have to

concede. Well, will any native English speaker understand all these things?

It is like this: When the student grows up and becomes a senior officer, still the teacher can come and communicate with him using the lower indicant, powerfully crippling words of *You, He* etc. It is literally a command that comes through these words. The person has to get up, and acknowledge the superiority of the teacher. What he requests goes beyond a request and become a command that has to be obeyed. That is the power in the feudal words. *Refusal* would simply imply impertinence, insult and social insubordination. No person of refinement would be able to live up to that requirement.

I can illustrate the power of this communication system. Once I was taking a holiday-training for some schoolchildren of around 11th class age. All of them were to address me by my name, with a Mr. prefixed. All such words as *Sir, Sar, Mash* etc. were forbidden. They were not to get up in a pose of reverence when I come inside.

This much I had made it a part of my training programme, just to *mimic* the English communication standards.

Suddenly one schoolteacher from a little far distance came into the office area. He wanted his son to join the training. Suddenly, he espied one of his earlier students inside the training premises. Without any asking of permission, he simply walked in. His earlier student got up in a pose of reverence. Immediately, all the other students also got up.

For, that is how the reverence code works and diffuses. Soon he was talking to them all in Malayalam, using the lower words of *You*, *He*, *She* etc.

Inside my own training premises, the outsider was exhibiting tremendous command, which spreads through the effective use of feudal words. Students, who wouldn't get up in my presence, were simply standing in deep attendance to the stifling feudal words that came from his mouth.

Now, in this context, a brief mention may be made about the dangers of allowing such feudal language study inside Britain. When such languages, such as Hindi, Malayalam, Tamil, Telugu, Kannada, Cantonese, Japanese etc. are allowed to be studied by the children of immigrants who come from these native language areas, what is being done is the building up of non-tangible, yet quite powerful strings of command. These strings of command can override local professional codes. And also bring in extra-national loyalties.

For example, when a person from any of these language groups gets a job in any government or private organisation, he can be made to disregard the requirements of professional etiquettes. He can be made to practise nepotism, take bribes, crave for gifts and made to act unprofessionally. For the strings he had attached himself to, is of a vile kind, reaching out to him from outside the national frontiers.

Coming back to British India: When the education system is made to be in English, a lot

of such spontaneous-creation of despotic-feudal-lords in the form of teachers can be curtailed. Well, this can be done only to a limited extent, for the local language could still bring in its effects. However, my own observations in the early years of my life, was that the teaching class who were good in English maintained the relationship with their students in English.

Chapter eight

Quality *versus* formal education

Now, we come back to what was the development that was to be brought in. The modern idea of education is that there should be a lot of Medical and Engineering colleges. The question of what then is to happen to the vast majority who do not get to be doctors and engineers, remains unanswered. Actually, what the British officials saw was a need to uplift the quality of the common man. It is the same way that was there in England. The average English man is not an Engineer or a doctor.

It is not engineers or doctors that made Britain great. It was the high quality of the common man. Now, by quality what is meant here? Is it a lot of degrees, post graduate degrees, PhDs, Management degrees etc?

In this context it may be mentioned that Robert Clive, the young boy, who came to India and soon conquered the major parts of India within a few years was a school dropout. His administration of Bengal was quite good, even

though he did not have any degree in management or in military sciences.

What is it that lends quality to the Brits? Well, it is the innate training that is given to a British infant that in his own language, that he is not a social subordinate to all and sundry. Even though there is a feudal social set up at the heights of the social order, it rarely interferes with his or her right to interact with others from any level dignified equality in communication.

Here again, things may look quite the opposite. For, England has a feudal setup, and also a Monarch. India has none of these. Moreover, there is a very vibrant democracy at work. The reality does look quite the opposite of my contentions. Well, that is the problem of explaining India and its language systems.

In India, actually everyman is bound to show reverence and bowing to so many persons. Moreover he can demand the same from many others around him as a matter of right. If he is denied his due rights, he can or may get angry or he may go into a terrible mood. However, in

England one need show obeisance only to persons who have been assigned such status statutorily. Herein lies the difference. In India, feudal actions are an everyday event, creating a lot of associated emotions. For, people innately dislike being subordinated. Yet, they are forced to do it. At times, they pretend not to notice the other man or his credentials, becomes acrimonious to the other man. It is all a very painful affair, that can be both creepy as well as belligerent.

Talking about the Engineers and Doctors, there is another group that is never mentioned in the same sense. That of Indian carpenters. I have seen in my childhood, carpenters working under a leader, building fantastic buildings of wonderful architectural wizardry. Yet, they are not treated as persons with specialised knowledge as one would like to term a software engineer or a doctor. In the Indian language codes, the carpenters are down below. Yet, a very significant lack of education in them may be mentioned.

It is this: Many years ago, I did see many persons like engineers, doctors, big business men, managers etc. They were all very good in English.

Most of them were quite at home in English classical literature. They had more or less climbed the *Mount Everest* of English Classical Literature. Their other professional attainments were just a minor extension to this magnificent achievement.

That is, they had climbed the huge *Mount Everest* of English Classical Literature. Then they had climbed a few more steps of their professional course. So, it was their initial achievement that of being at home in English Classical Literature that gave them the grandeur and the heights.

However, the Indian Carpenters were not educated in English. They had not climbed the *Mount Everest* of English Classical Literature. They simply stood on the minor mount of knowledge in carpentry. Well, this much I said

not to demean the Indian carpenters. For, their professional capacity was undeniable.

What I wanted to mention here is just this: In current day India, most (not all) professionals including the doctors, the engineers, the management professionals, the businessmen and others are all intellectually at the level of the Indian Carpenters. They haven't and can't read and understand the English Classical Literature. They stand just on the minor mount of their professional studies.

Yet, they, in the local language codes, are more elevated. For, in the local feudal language codes, they are in the superlative indicant word levels. The carpenters are in the lower indicant word levels*.

Yet, the reality is not simply like this. For, inside each pyramid, including that of the carpenters, there are heights and depths. It is a strange world.

*This can change if Indian carpenters are taken to the UK and US, as cheap labourers,

like the India software coders were. Then they would be seen as the cream of Indian society

Now, in this scenario, if the English are setting up medical and engineering colleges, what would happen? Would the Indians develop? Well, to say Yes, would be quite silly. For, the 'Indians' who become doctors and engineers would grow up to the heights of the social ladder. The others would simply remain where they had been earlier, and may be even go to a worse situation.

Now, they would have to keep the new Indian doctors and engineers on a pedestal of 'respect' and they would have to belittle themselves.

This is not what India wants. What India wants is an education system that would erase the feudal, snubbing, fragmenting, and pejorative-ennobling contradictory verbal coded social system. For this what is required is an education system that would bring in English in its most glorious form.

Chapter nine

Why only English?

Here the natural question that would rise would be: Why only English? Why not the ancient Indian literary and scientific traditions? Well, there are many answers to this. For one, the ancient Indian literary and scientific traditions were dug up by the British East India Company officials, from oblivion. And whatever was there in India was not common knowledge. All knowledge were kept in shrouded secrecy, for it was a social intelligence to understand that the moment you give your knowledge and information to the competing social group or individual, you yourself stand to lose your social respect and value. People crowd around you only if possess exclusive knowledge and information. Here, in the feudal language codes, a crowd of people around you will very powerfully propel your indicant word 'respect' levels to astronomical levels.

Then the second issue was that the British had formulated many of the sciences from a liberal,

non-hidden manner of development. This could be very easily handed over for teaching. The Indian sciences and information, both Hindu as well as Muslim had the issue of being controlled and channelled by groups, whose main aim was to propagate their own leadership, through the earlier mentioned pyramid-formation of structured human arrangement. So, their aim was not naturally the dissemination of knowledge, but more or less the spread of their leadership.

It is true that there are other non-material kind of sciences, which are generally grouped as occultism. It would be quite unwise to discard them as nonsense. There was much shrouded information in this regard in the ancient literature of the various spots in this geographical area.

Yet, it is also true that most of the other regions of the world, including Europe, Asia, Africa, South America etc. also had such spiritual sciences. However, the East India Company

was not inclined to take them up for education here.

Now, talking about education, it may be mentioned in passing that studying astrology is as significant as studying physics. For even astrology is a very complicated subject. Similarly studying Sanskrit Mantras is also of significance, if seen from both the perspectives of learning as well as seen as a trade for livelihood. Yet, the English East India Company wanted to bring in English. The other traditional learning, including that of astrology, Sanskrit Mantras, Arabic theological subjects, etc. were not given financial support, but not discouraged or banned.

What was strived for was a materialistic change in social communication that would improve the totality of the populace. However, certain features of the Indian social compulsions may be mentioned here. It is that no one would really advise another to do anything that would really improve the other. It is a common sly ideology that everyone in the society practises.

For example, if one person may improve with association with another individual or an institution, the others would get a feeling of insecurity in seeing the possibility that the other may improve from such an association. They usually use one of two basic techniques. One is to go to the institution or the other individual, and inform that the person is having certain negative personal, mental or social attributes. Thereby making him an unwelcome entity there. His entrance there gets blocked.

Here the word entrance is very importance. For, entrance can mean a particular level of 'respect' and positioning in the place. If this pedestal can be successfully removed, the other person would find it quite inconvenient and distressing to enter that place. For his address in the indicant word level may have changed with the new information that has seeped in.

The other technique is to inform that person himself or his near relatives that the other individual or institution does have negative features. And thus thwart him from going there.

His individual improvement thus stalls. All these sly cunning techniques are used, all in a very refined manner. So, when it is done with the most inimical of intentions also, the person who has been affected adversely would only feel that he has been saved.

Chapter ten

The cunning craftiness of the Indian leadership

So now, one of the greatest communication software that has been discovered and used by mankind, that is English, is being freely given to the people of India. It can naturally give the creeps to the upper class persons. For, their servant class persons, who should get up in their presence, use heavy 'respectful' words to them, who should be snubbed and kept in suppressed positions by the use of pejorative indicant words, are going to learn English. Their mental standards would grow up astronomically. It is a revolutionary change that is going to take place. Well, the British aim to dismantle the strangling social arrangement has to be arrested, if the traditional leadership of the local society is to remain in their saddle.

When talking about this issue, a minor digression may be made here. During the years before the Second World War, the BBC Radio was having an Indian service, aimed at the

people of India. Such luminaries as *George Orwell* and others were behind this work. All that the cultural leaders of India had to do was to inform the Indian people of this fact, and ask them to listen to the BBC Radio to improve their English and to know about the world. But not one of them would do it. For, it was quite intelligent for them to understand that if the Indian people started listening to the BBC Radio, their English would improve. The next move on their part would be to shed their shackles of mental slavery to these so-called cultural leaders. I mention this much to show the real character of the so-called Indian leaders, who don the title of great sainted personages.

Now, all these things would be quite obvious to a British-Indian official living in India. But what about the *stay-at-home* intellectuals in Britain? They would never get even an inkling of the strange Indian social logic. They would be studying India and Indians from the totally

different arena of English social communication codes.

Chapter eleven

What needs to be refined?

Now let me reach the aim of this write up, that is, Indian education:

The English education that was being propagated in India was to bring in quality in Indian people, and change many of their behavioural aspects. For example:

People spit on the road, courtyards, pathways, through the window, out of the door and such other places. Those who do it, do not feel anything awkward about it.

They stand invariably with an inclination or bent, leaning on to something, like a wall, a pillar, doorway etc.

They stand with their hands holding on to something like the windowsill, doorframe, car etc.

Many of them involuntarily shake their legs.

When they talk to their seniors, they go into a bent pose, with their hands on the table in front of them.

When they stand with a table or such other thing behind them, they invariably place their hip or bottoms on the table.

When talking to youngsters/inferiors/subordinates, their basic posture is to taunt them. It really goes beyond to the fact that seniors in the society see it as a right to taunt and tease everyone who they see as their subordinate, both male and female. For, the language codes bring in loss of dignity in the lower placed person.

There is a code for telling lies and being honest. People would be honest to those they revere. To those whom they treat as inferiors in the language codes, they wouldn't have any qualms about telling a lie.

Punctuality is shown to those they respect. To those placed on the lower indicant codes, they are invariably unpunctual.

Bending to do something like picking up the litter etc. is easily connected to lower indicant words. People do not do things that they fear would enter the lower indicant words on to their

features. Litter builds up; civic cleanliness goes down very fast.

People communicate as per the linking codes in the hierarchical pyramid in which they are a member. Speaking to persons who are not a member inside this pyramid is like talking to a person of unknown or unacknowledged level in the opposite camp. Social communication is not healthy, when people do not come under one single leadership. Dissenters are hated, and would need to be weeded out.

Forming queues is not easy. For, people can only communicate with persons whose level in the pyramid is known to them. When persons from varying pyramid gather around a counter, instead of forming a queue, people push, jostle and elbow each other to cram for a place around the counter. Forming a queue essentially requires a disposition to communicate with others. For, otherwise the fear that the unknown entity would force himself in front would be there. When this is done, there would be no way to bring him back to his

entitled position, other than by elbowing him out.

Collective actions, even for such a small things like maintaining civic cleanliness around the township is not possible. For, it would require communication with different levels of persons, who occupy varying levels in the indicant codes, with no one really willing to accept the level accorded to him by others, unless it is higher.

People want to show off their prowess at all times. For, this is essentially connected to higher indicant words in the feudal languages. Loud shouting, unnecessary boisterous behaviour, rude disturbances of others, overbearing conduct, uncouth laughter and all such things may bring in higher indicant levels.

It is essentially different from the requirements of English, wherein such uncivilised actions do not give any advantage in the verbal codes, for there are no such differing levels of codes. All it does in English is the understanding that the person is uncivilised. In Malayalam, even the sound of one's voice is also used a measure of

your social worth. A soft voice is certainly a negative attribute. What can give a higher indicant value is a rough, uncouth sound.

Teachers are rude, rough and terribly uncouth in their attitude to children, as a group, and quite nice and soft to certain selected persons. This selection is also based on certain social attributes like high-level family, doctor's son, government officer's daughter etc. Rudeness is seen as a necessary part of disciplining and regimentation.

The feudal language insists that one should extend 'respect' to those one fears. So, to derive 'respect', it is a necessary to show a fearsome demeanour. Such words as 'serious' etc. are understood in the feudal languages as 'tough, stony faced, rough, uncouth, overbearing' etc. The other understanding that the word 'serious' is connected to seriousness of purpose, steadfastness, uprightness and having the attribute of rectitude etc. are not understood in feudal languages.

Next is the issue of social mingling. In many villages, women and children from the higher class families do not want to go to the nearby shops. For, they fear that they would quite fast lose their higher level indicant word 'respect' if they move around the small village township. They would go only to far off townships, where the briefness of the interaction necessarily garners them 'respect'.

However, the casual moving of females and children as seen in an English social environment cannot be made in small-time village township. Unless the females bear the appendage of some words like '*teacher*' etc.

Chapter twelve

The redesigning of human features

The power of the eyes: Here, I need to digress into a thing that I had discussed in my book: **Codes of reality!** That is about the power of the eyes. In that book a detailed description has been given. Let me give a minor explanation here. It is connected to the indicant word levels. The way the eyes look at a person who has been accorded the higher level indicant words is quite different from the way the eyes looks at a person who has been accorded the lower indicant word level. Meaning: the way the eyes looks at a person who is being addressed as *Nee* in a derogative manner is different from the way they look at a man who is being addressed as *Thangal/Sar* in a way of reverence. Again, the same *Nee* can be different in looks if it means 'endearment'.

Words have software codes behind them that can bring in changes in the codes in the receptive parts of the eyes, and brain. Now, when a person of higher bearing is not being

accorded his due higher levels mentally by another person, there is a different posture and a fierce pouncing effect in the eyes of the beholder who refuses to concede the 'respect' mentally or otherwise. People fear this effect of the eyes as well as other frill elements of the interaction. These things are not there in English, and if at all they are there, they still remain far from the parameters of indicant words. For such indicant words systems are not there in English.

A child or populace from the Indian feudal language society, trained in English systems will show remarkable changes in its or their demeanour, both personality-wise as well as socially. What emerges is a society, far different from the clumsy, mutually antagonistic, continuously belligerent, mutually degrading traditional one.

It will be a vibrant one, quiet, composed and with great collective intelligence, yet not unnecessarily boisterous. It will be a society that will not get insecure when another person is

showing excellence, for another person's excellence does not bring down the indicant word levels of the others. Treachery would be a rare thing. Telling of unnecessary lies, bluffing etc. would be at a minimal, for they do not serve any useful purpose of elevating anyone's indicant word levels.

There is a festival in Kerala called *Onam*. It is said to celebrate an immemorial time in history, when the people of that geographical area were quite honest, never told lies, were never treacherous, never betrayed anyone, were socially good and such. If this is connected to any real time in history, it can truly be said that the people of that time did not speak any Malayalam at that time. For Malayalam is a language that does necessarily demand bluffing, telling lies and promotes treachery.

However, Malayalam started only around 400 years back. So, it goes without saying that the time in history that is thus celebrated has no connection with Malayalam. But then the nerve of the people to celebrate a festival which more

or less declaims that they are liars, traitors, betrayers and bluffers is quite baffling!

The English education that was conceptualised by the colonial British was aimed at removing all the negativity of popular Indian social behaviour. However, it does not mean that there weren't quality people in India. On the contrary, there were people of quite elegant quality and refinement in India. But they simply kept aloof from the common crowd, by corridors of higher caste or higher financial clout or higher social position. If they weren't able to keep the distance by such means, they simply withered away when confronted by the brutal force of uncouth verbal attack of the masses.

Chapter thirteen

The ambiguous perception

Refinement of India was what the colonial British wanted to do. Yet, this was precisely what the *stay-at-home* British did not understand. Their picture of India was of a nation simply being enslaved by their own countrymen. There was a minor issue here. The British colonial officials who came back from India were also infected by the social structuring of India. In that, they couldn't escape the strange, yet evil mood of elevation that sets in, when being placed on the higher echelons of the Indian feudal indicant word codes. When they came back, they radiated this evil fragmenting and fritting codes into the British society. It did create its own distractions and distresses. India was infecting Britain. Into the soft, unprotected British social scene, hazardous Indian social codes were diffusing.

The local Britons could feel its tremors. They had to react. They did. Many times. As early as the time of Robert Clive. When he came back,

glorious after the conquering and rule of India. They accused him. He tried to explain India as being different from Great Britain. They refused to accept his words. For, it was sure that his vibes were creating uneasy ripples in the English society. No side can be faulted. He couldn't explain, for what he wanted to convey was beyond his capacity of expressing; in English. The difference between England and India was of schizophrenic proportions. He could find no other go other than to commit suicide. Not because of fright, but because of the utter useless of his defences and explanations.

Chapter fourteen

Current day Indian education

Current day Indian education is simply a nonsense, with the policymakers having no idea as to what it is that they want to achieve.

Education has two totally different aims. One is the improvement of the social system. In which case, English education is imperative. For, it has to erase the feudal tone of Indian social communication. However, English education is actively discouraged. For the leadership, political, bureaucratic as well as social, fears this change, which may ultimately remove them from leadership. English education may actually improve the Indian people.

The second aim of education of is another thing. That of securing a person a dignified job. Well, here again we go back to the primary aim of education. In the feudal Indian language codes, working under an Indian is a demeaning experience. Not only for Indians, but also for all others, including the White English speaking persons.

Before going into that, let me discuss the current state of education as it is in India. I am not talking about the few elite schools, where very good English might be there, but of the common schools, where the majority study.

There was a concealed aim in English education to remove the feudal empowerment of certain persons, who don the attire of teachers. However, the exact reverse is in practise now.

Persons, who do not know anything about English, English nursery rhymes, English fairytales, British Classical Literature and such things, become teachers. Many come through the way of the Public Service Commission (PSC) Exams. These exams are totally stupid, for they can be passed by merely by-hearting a PSC guide.

Many of them have such professional qualifications like B.Ed, M.Ed etc. The tragedy is that most of the persons who have these qualifications do not have any capacity to read, write or speak in English. They do not know

anything about the contents of English that I have mentioned earlier. Their knowledge about everything is of the horrible levels. They have no information about anything other than what they studied in their textbooks to garner marks. Such persons become teachers.

In these schools, common English words like *Thank You*, *Sorry*, *Please* etc. get a totally different meaning. These are translated into the words that are there in Malayalam. Yet, Malayalam does not have such words. When these words get translated, they more or less mean words that are used by the subordinate to the higher up. So, that when one says *Thank You*, *Sorry*, or *Please* etc. to another person who has been trained in Malayalam, his understanding immediately is that he is being placed at a higher level and the other person is standing at a lower pedestal. Naturally, people fear to use these words to the common man. They use it only to higher ups.

They have no idea about good postures, graceful behaviour, courtesy, honesty and about

commending. They use degrading words, condemnation and brutal actions as a means of bringing in discipline, which they actually have no right to expect from the students. For, they have no right to be teachers in the first place.

Schools are places for uplifting the children. Yet, under these teachers, they become institutions for degrading the children. The teachers use the lowest indicant words about their children. Words such as *Nee*, *Avan*, *Aval*, *Avante*, *Avalude* etc., which are of the lowest levels, are kept apart for the children. In earlier times, these were the very words that were used to despoil the lower castes. The teachers reserve such words as *Sar* (highest You), *Mash*, *Adheham*, *Avar* (highest He, She) etc. for themselves.

Schools essentially become places where the ancient feudal practises are trained and re-embedded into the children's head and mood. They understand very crudely that *might is right*, for it is crude strength that garners 'respect' in the feudal word codes. The teachers become a

sort of feudal lords of the local area. They have to be addressed consistently by all with a *Sar* or *Mash* suffixed to their names. All words connected to them naturally become higher indicant level. These low intellect, unlearned, totally ignorant-in-English persons become the cultural and social leaders.

Chapter fifteen

My personal perceptions

I received a very pointed understanding about these issues when I brought up my own children in total English. They were not made to be in any Malayalam talking area. Even though this statement may mean that they were cut off from society, the actuality was that they were more in contact with others, with such things as age difference and other powerful social differences not mattering to them.

However, in the small village I was forced to live in at a particular time, it did create some social problems. For the first time, the teacher class came across persons, of local genetic breed, and also youngsters, who they couldn't address with a *Nee*. For, it was not effective, for it was incomprehensible. It was a very funny situation, wherein the teacher class couldn't enforce their traditional right to suppression and subordination.

The force that these types of words have on an individual is not quite understandable in English.

For example, the lower persons really enjoy the thrill of having the opportunity to address an elevated person with a *Nee*, and refer to with an *Avan*. The effect it has on the other person of refinement is quite discernable. As if he is being despoiled with no shield of defence in his possession. The Indian police know this, and use it very effectively. The moment they get their hands on anyone who they want to despoil, all they have to do is to use the lower grade words. Even if the other person is a great leader, he literally goes into abominable levels.

When my children were moving around the place with no concern for the degrading words, for they simply couldn't understand it, it was a very strange experience for everyone, which they had never even dreamt of in their wildest dreams.

The issue became more acrimonious when these youngsters started taking English training for persons who were very much senior to them in age. Their training was simply to interact with them, and make them talk, sing, play indoor and

outdoor games, and simply go walking for long and short hiking trips. However, in all these interactions, I had to give a very stringent word to the trainees that no words of lower indicant levels should be used to the young trainers. No words or usages signifying *Nee*, *Aval* etc. Both males and females were in the training programme.

It was then that the local teaching class, especially those under the leadership of the local Marxist Party started their committee meetings to face this totally unheard of awkward situation, wherein the children who should be under the uneducated teacher were doing the training. A number of police cases of not educating the children came up, with the nonsensical Compulsory Education Act being the main legal support.

The issue here was that the teachers had the right to address a child with a *Nee*, and refer to him and her with an *Avan* and *Aval*, respectively, both of the lowest indicant level. The same right which the Indian feudal lords,

the *zamindars* had over their vassals. English was erasing this right of theirs.

Even though the children's court gave a verdict in my favour, ultimately, due to a lot of family pressure, the two of them were put into school. The extended family members did bear a grudge against me, for not teaching the children Malayalam. It was literally akin to what happened to the aborigine children in Australia when they were brought up in English.

The extremely feudal quality, lower caste, crude-word-using persons, who could have various claims upon the children, by connecting to them by various routes of domination, as uncles, aunts, elder brother, elder sister, younger brother, younger sister etc. were all totally cut off from their privilege to use the lower, subordinating words on the two of them.

Moreover, the various persons who became connected to them, both young and old, did get mental elevation from their association with them. All this was not borne with equanimity by the so-called extended family members. It was

they who did really act in the sly to see that the children are put in the schools, to be brought into the same levels as other children in the society.

Chapter sixteen

What happens in Indian schools?

Now, what happens in the schools? The very first requirement of these schools is to bring the children to a level of 'respectful' subordination to the teacher class. The teacher class, who more or less, had rarely travelled more than 50 kilometres from their native place, never read an English book, never heard of the Readers' Digest, rarely heard a British nursery rhyme, doesn't know what or who Enid Blyton is, never even heard of Sir Walter Scott, Oscar Wilde, R L Stevenson, Charles Dickens, Thomas Carlyle or any such writers, haven't seen an English movie, cant understand an English song when sung in British accent; don't know swimming, cant even jog for 500 metres, and much more are to teach persons who stand in the totally opposite arena.

When these idiots come inside the class, the children have to stand up, in a pose of donkeys, and sing out, in a childish voice: *Good Morning, Sar* (or *teachaar*) or its various equivalents.

My children were training others to use the words Mr. and Mrs., as a prefix to a person's name, when addressing them. However, they were trained in the schools to address a Mr. James as *James Sar*, and Mrs. Susan, as *Susan Miss*. Everything was reverse.

It is there in the language codes. I can't discuss it here. I have discussed the codes connected to this in my book: Codes of reality!

In Malayalam, River Nile has to become *Nile river* and Doctor Alex has to become *Alex doctor*. There is a rapid deterioration in mental quality.

Pronunciations went quite haywire. Is has to become ees. Was was to become *vaas*. Every English word was superimposed with the Malayalam sound as it would sound when written in Malayalam letters. Sultan was *sulthaan*.

Thank You, Sorry, Please and such other words were taken up in the Malayalam sense; that of being used to the higher ups. To say *sorry, please, thank you* etc. to a subordinate would

be a case of mental incompetence in Malayalam.

The worst part of the forced Indian education for my children was the equating them with children who were mentally trained to be the serving class *in words* of their parents, uncles, aunts, teachers, school menial workers, school bus drivers, neighbours, local shopkeepers and others. This was simply in the slightly different words that were being associated with them. Such words were not what had been used in connection with my children. How was this done? By simply opting for the British/English communication codes.

People think that the NCERT (National Council for Educational Research & Training) which brings out the standard textbooks is a great institution. On close examination, I found it just a mediocre one, bringing out school textbooks with Hindi connotations superimposed on standard English usages.

Now, at the end of around 17 years of study under insipid teachers, the person still has no

idea as to how to interact with others. It is still an issue of belligerent competition. If he can intimidate, he is the *Sar* and rest of the higher indicant words. If the other man can intimidate, he is the *Sar* and the rest of the paraphernalia. Since government employees can intimidate all the common persons, they are the total *Sars*.

So much is the good that the modern Indian education lends to free-India populace!

Now, let me leave this arena. And move to another part, before concluding.

Chapter seventeen

Achieving equality downwards and upwards

It is about the effect of being brought up and down in the feudal language indicant word codes.

It is like this: When one moves freely in English with a person who is kept at a lower level in his own social group, what happens? Well, being in English, there are no corridors to keep the other person down. He feels his equality fast. However, he does carry a mental framework, wherein he is just on the lowest pedestal of the pyramid, which he inhabits. Being on a level of equality with him, more or less, pulls the other man to that same pedestal at the bottom of that pyramid. It is a very much feel-able experience.

Same way, when a person interacts in English with a person who is on the heights of the pyramid, the same pulling up effect is felt. Both these effects are really connected to the codes of reality that exists behind observable reality.

Now, think of one senior IPS (Indian Police Service) female officer. {Incidentally, IPS officers are of the divine levels in the Indian bureaucratic hierarchy}. One fine morning, due to some cataclysmic event, this female is posted below a police Sub Inspector, in a post equivalent to an Indian constable. Actually, the Indian constables are very powerful when viewed by the common public. However, the IPS female does not feel the power of the constable, but the demeaning effect of words as both the Inspector as well as the other constables use words such as *Nee*.

When the Inspector uses it, it has the effect of demeaning, insulting, snubbing and subordinating. When the other constables use it, it has the effect of equalising her with them.

This is a terrible equalising. Not the equalising the Blacks of USA and South Africa desire. They want the other equalising; that of being on equality with the IPS officers in their home arena.

The IPS female who has come down may feel tremendous mental problems, and may even show signs of panic attack, fever, fainting fits, just when these words are used. She literally feels a depletion of energy in herself.

Now, think of another person, who was a constable. He suddenly gets posted as an IPS officer after passing the UPSC exam. What happens to him? He feels a sudden liberation, as of reaching the heights of divine arena. The word codes change. There is more energy in him. Even though one may feel that the two effects are understandable in English, the truth is that what is understood in English does not have much connection to what is understandable in Malayalam and other Indian languages.

The first is an issue of a frittering feeling. The second one was a feeling of expansion. Well, the first is what really happens when a native English child is made to interact in close association with a lot of children who speak Indian feudal languages. At the same time, the

second is the effect that comes to bear upon an Indian child who gets the experience of being in the company of a lot of native English children.

The first one is of decay. The second one is of levitation.

To make a generalisation, it may be put like this:

There are different levels of equality in feudal language nations. Such as that of the servant, the subordinate, the student, the teacher, the master, the boss, the police constable, the government clerk, the lawyer, the advocate's clerk and an immense more. Each has a pull and a push. When a lower person simply calls another person by his or her name, she is either pulled down his level or pushed below his level.

The same can be affected by simply using the lower indicant words of *You, He, She* etc.

When so-believed lower persons strive to arrive at equality with the higher class thus, they keep away in horror. In many ways, this causes a

continual element of repulsion to so many others in the same society.

As to the cause of the Blacks and others, who claim to be suffering from racial discrimination, it is just that they are striving to arrive at the highest level of equality. That of equality with the pristine English-speaking folk, who naturally bear a mental aura of the antique British, even if they are not innately connected to Britain. These same Blacks and other colour persons wouldn't care for the other levels of equality, that of being equal to the various levels of Blacks, Browns and other colours in the various Asian and African nations. That is where whole question of racism boils down to the mental liberation that English lends to a person.

Those who have not experienced this mental liberation will not have any problem with the social cordoning that they are made to experience.

There are lessons in this write-up for both England as well as for India.

Part II

What is repulsive about Indians?

What is repulsive about Indians? Well, the question **presupposes** that there is something repulsive about Indians.

Well, is there anything really repulsive about Indians? Well, I am not sure about many things, and what is the universal experience, but then, there is one thing that makes Indians repulsive. However, this repulsiveness is more felt by Indians themselves, than by others.

Well, this repulsiveness is encoded in the Indian languages. Indian languages are designed to despoil most people, and to ennoble a few. Well, currently, most Indian languages encase such persons as a doctor, a government official, a political leader, a rich man, a formal teacher, spiritual leaders, the boss, the owner and such, with powerful ennobling features. However, other people, who are the majority, do not get any ennobling. Instead, they are more or less insulted, ridiculed, spoiled, atrophied, and more or less deprived of basic human dignity in most cases by the words in the Indian languages.

However, the effect and level of this action depends on individual languages, and also on the specific dialect within it.

The issue is that of 'respect'. Now the problem here is that the higher guys have to be compulsorily extended respect, while the other persons are extended words that are not just deprived of 'respect', but with words that are insulting, repulsive and degrading.

If any person is mentioned or discussed in any Indian social circle, and if this man does not belong to any of the socially acknowledged superior groups, then he or she is literally torn into pieces in terms of human dignity.

Now, this is the repulsiveness of Indians. They can make a person really spoiled. It is a very terrible experience. The terror is more in that, unlike in English, the person in question has no right or control on what his personality is being put to, or to the contortions that it has to bear.

There is a much quoted statement of **Eleanor Roosevelt**: *No one can make you feel inferior without your consent.*

Actually this is a very idiotic statement. She speaks without having any inkling about Indian communication systems. Her words may have sprung up from the experience of living in an English world. But then, this is not the full reality. The reality includes worlds such as India also.

In Indian communication systems, others can, not only make another person 'feel' inferior, they can also make him inferior, degrade him without being abusive, they can degrade him along with being affectionate and appreciative and lovable. Well, how can one explain this paradoxical and even self contradictory situation in English? It is more or less impossible.

When one studies Indian social systems, one may encounter the word '*aristocratic*' being used even about minor households deep inside dry villages. Well, what does the word 'aristocratic' mean over here in India? Does it refer to any elevated quality of the persons involved?

Well the truth is that it does not. It only means that the persons involved are having a slight satanic attribute of using powerful degrading words to persons around them, who are mentally kept in a state of enslavement by the clever use of these words.

Now that is Indian 'quality'. What happens when a person works under an Indian? Well, the employee's essential inner aura gets despoiled by the degrading words. But then, everyone understands this, and there is an escape route from this. This is to get other persons entrapped under him or her. Then at this level, he or she becomes the 'aristocrat' and the others the slaves. This essential degrading of the inner aura is visible in an ordinary Indian's physical features.

Now we can ponder on this question:

There are two persons of equal lower class attributes. One works under a racist Englishman during the English-rule time in India. Another works under another Indian of a superior caste in India, at the same period in history.

Which Indian will show a gradual physical appearance of refinement? Well, the truth is that the Indian who worked under a racist Englishman, who speaks to him in English, would show a definite improvement in physical and mental features.

While the man who worked under a patriotic higher caste Indian, who speaks to him in vernacular, would show more physical and mental degradation.

Well, isn't there a deep contradiction in what is visible? This is where I must say that the current day English world has not understood India. If they continue with this level of ignorance about India, then it can be a terrible situation for their own nation.

For, persons who carry this terrible affliction which can create deep despoiling effects on others may arrive into positions of power and authority over there. The same diabolical social designs of India can get replicated over there in English nations. That can be a real tragedy.

However, there is also this fact that even in ordinary conversation, between an Indian and an Englishman, the Indian can extend the degradation. Consider this situation:

In England, one Indian immigrant is sitting along with a few native-born English persons. Even though, some of the English men may have inner feelings of superiority and such, there is no way for them to despoil the Indian, other than by using abusive words. In which case, also, it is they themselves who gets spoiled for using such words.

Now, consider the situation like this:

One Indian; one English man, his English wife, and his daughter.

For the sake of discussing, let us say the Indian's native language is Malayalam (a very feudal language).

The conversation is in English. Nothing goes wrong. The three native English persons are at the same level in the secondary codes. All are

‘*You*’, ‘*He*’ or ‘*She*’. And the words *His* and *Her* remain same.

Suddenly, one more Indian of the same native language arrives on the scene. This newcomer simply asks his native fellow man: *Who is he?*

At this level, not much degradation need happen.

The answer is *He is a carpenter*. Well, here, there can be a real degradation. For in Malayalam, the words for He can be *Adheham*, *Ayaal*, *Avan* and many others, each signifying a particular social level, of either ennobling, or of deeply slicing degradation.

Then he continues. *She is a computer engineer*. Here the word used for She can be *Avar*. It is a higher level word. Or it can be *Aval*, which is pure pejorative.

The next sentence is about the daughter. She is their daughter. Here the child can really be send into abysmal levels. The word used would invariably be ‘*Aval*’.

What has happened now is that the two Indians are standing holding three strings, and on to each one of them, one of the English persons is tied.

The wife goes up. The husband is thrown sideways, and downwards. The child is brutally pushed down to gutter levels.

Now, the effect of this creepy dismantling of human bearing in a three dimensional space in the inner codes, depends also on the levels of the persons involved. If the Indians involved are from a higher social level, the effect need not be so terrible, for even the depth to which the child has been pushed can at worst be a little below their own levels.

But if the Indians involved are from a lower social or professional level (as seen in Indian languages), the atrophy that has taken place can be really terrible. It would be like being pushed into the gutters and splattered with real abominable matter.

In many ways, the so-called social phenomenon of racism is connected to this issue. The fear of the lower man!

Just like in caste system, in the case of racism also, what intimidate are not powerful superior entities. Instead it is the presence of lower quality, inferior people that terrifies.

Now, what is this inferiority that people carry in them? Well, it is their connection to something degrading that can infect others. Feudal languages have this ability, to bring in inferiority into human beings. It is a very powerful force and when a person's gets encased in it, it is a terrifying thing for others, who do not have proper shields against it.

The shields that are required are higher social status, higher jobs, financial superiority, authority, and such. Polite behaviour, honourable actions, well-mannered attributes, fair play, honesty and such things are weakness, when dealing with this negativity.

People who are not used to this type of satanic degrading can sense it. When they sense it,

they, if they are polite and soft-mannered, would get terribly distressed. They may turn violent, even homicidal.

Part III

On friendship and Asian languages; and other things!

Codes of insult & despoilment

I am not an expert on all Asian languages. But then, I have discerned the issue of there being a certain code of respect, disrespect, disregard, pejorative etc. that can be added, prefixed or suffixed to a person's name in these languages, which can define that person. This more or less gives others a lot of right over others.

Now, in Malayalam, a person's name, when being addressed usually has to be suffixed by such words of feudal respect as *chettan* (elder brother; actually no such blood relationship is imperative), *Sar* (word of feudal respect), *Mash* (short form of Master), *Annan* (elder; elder brother; actually Tamil), *Teacher* (female of Mash), *Chechhi* (female of Chettan) and such other words. In Hindi, the most common word used in such a manner is, I believe, *Ji*.

Friendship & companionship

However, persons who get acquainted at some level of social, positional, family hierarchy or

age-wise equality, do use '*name*' without the suffixes mentioned above.

However in most social interactions, persons do get acquainted through some route. These routes are quite important. In that, the same person can arrive either above or below, depending on the route of introduction, acquaintanceship etc. People usually fear to go to another person due to this reason, unless accompanied by some others who can introduce them properly. Without this appendage of proper introduction, they do face the danger of ending up at a lower position.

For, every word, such as *You*, *He*, *She*, *His*, *Her*, *Hers*, *Him* etc. all come in a variety of forms, all connected to differing social levels.

The person who usually comes to meet another person is always at a disadvantage, because the other person is usually in the midst of his or her own supporters, whose very existence there is to convey the divinity of their leader. The person who comes inside should and would be overwhelmed by the imbalance in the words.

Friendship cannot come into fruition, when people come to meet each other in such situations. For, they end up with the barrier of words, that come to encase each other. However, a sort of friendship quite different from that which can be envisaged in English materializes. A sort of higher-lower friendship; at least in words.

Making children go under

Now, what happens when the same situation is repeated in English? Here again there is something to be explained. The English that is spoken in India is mainly the variety that comes from the Indian schools. Here, the children are trained into a sort of *menial servants* of the (low-class) teachers, ministerial staffs, and even of the toilet cleaners therein. That is, in the word codes, the students are placed even below the *toilet-cleaner class* in the schools. A few children do escape from this thralldom by means of money power, good jobs, going abroad, getting into English nations etc. However, the majority end up with a toilet

cleaner class demeanour with regard to the teacher class, if they are financially not well off.

A tainted English

Now coming back to the subject matter: Even if people do get acquainted through English, the feudal words of respect and pejoratives are brought into English and used, to maintain the same feudal relationship that has to be maintained in Malayalam.

However, there are persons who do try to maintain the original stance of pristine English and insist on the usage of correct English. They do try to introduce themselves with their own name, without the use of *Mash*, *Sar*, *Chettan*, *Annan*, *Chechhi* etc. in their names. However, the effect is quite different from what would happen in an English atmosphere.

My experience

To illustrate this effect, I will relate my own experience:

To almost everyone who can speak in English and comes to meet me, I tell them to talk in

English and to address me with a Mr. prefixed to my name. They are also told to use this prefix when they are talking or referring about me, to others, even when I am not physically there. Usually, if they call me with a *Mash*, *Sar* or *Chettan* suffixed, that suffix, will move everywhere with my name, garnering respect and grandeur to my name, wherever it is mentioned.

A different coding

For, it is like this:

1. *He is a good man.* 2. *He is a very sinister man.*

There are two sentences here. In English, it is quite easy to see that it is the first sentence that is better. However, it is not the same in Malayalam.

No: 1 *Avan* oru nallavananu. Here the He is lower level.

No: 2 *Adheham* aaloru kuruttubhudhikkarananu. Here the He is a very high level.

It is the second sentence that lends grandeur to the person. For, in the second sentence, the person is a grand person.

These things are not understandable in English.

Now, again coming back to the subject.

Respect and formal association

Telling a newly introduced person to address me with a Mr. prefixed, is an experience that simply deletes the suffixes. In the software codes of Asian languages (most of them), *respect is in the suffixes*. Prefixes are for lower persons.

For example, in Malayalam, Roy doctor is respect. Dr. Roy is seen as an affront.

At the same time, prefixes are kept for persons who the society sees as lower guys: example: *Tailor Nanu*.

At the same time, the same person can be viewed from different angles. For example, *Ashari* Rajan (Carpenter Rajan). This is in the pejorative.

However, his subordinates would see him as *Rajan Ashari*.

The suffix lends the respect.

Now, when English systems are used, the person is literally asking the Malayalam/Indian/Asian society to denude him of all levels of respect, and subordinate him.

The vulnerability of the English standards

When I tell others to use the word Mr. instead of any suffixes, the easiest understanding that they get is that I am either their *equal*, *subordinate*, *inferior*, *useless*, *effeminate* or even worse, *their friend*. For, in one single shot, they had climbed through the innumerable steps of social climbing to reach my level or even beyond. Usually, these things are not possible. For, such things as age, financial position as shown as a façade to the world, size of house, social position of acquaintances, social position of other family members etc. do bring in innumerable barriers to climbing up the steps in the suffixes to be maintained. Most of these barriers to standard equality in the words, are

lifelong appendages, and are **quite un-erasable**.

What I would be trying to do would be to straighten them up, from the crippling social contortion that all these words are bringing into their personality. However, from their contorted view, they use the easy outlet here to sort of bring me to their level. Now, there is no way out from these issues. I do not want to bring my levels of English to their levels. And they cannot be pulled out from the tangling strings of pulls and pushes that bear upon them.

Now, comes the next issue. When they go out and mention me in their talks, naturally the '*Mr.*' gets deleted in the very first mention. If I had maintained the *Sar*, *Mash*, *Chettan*, *Ji* or something else, that would have gone along with my name. But a Mr. wouldn't. So, all my so-called new acquaintances become the carriers of a virus program, which spreads despoilment on my name everywhere.

It is like this:

If the suffixes of *Sar*, *Mash*, *Chettan* etc. is there, then other words like *He*, *His*, *Him* etc. all go into the superlatives forms in Malayalam (in most Asian languages also). However a simple name, bereft of any suffix, usually end up in the lower brackets. In Malayalam, it can be *Avan* (very low He), or *Ayaal* (a slightly higher He).

It is really a terrible thing to happen. Quality people would commit suicide on such an eventuality. For, it is these words that define everything about a person in Indian society. Who he should mingle with, what should be his social position, whether he should be shown obvious respect like getting up in his presence etc., whether his words/request should be heard/considered or discarded with contempt/simply ignored.

The hallowed personages and the not-so-hallowed

A very famous example can be mentioned. It is about M K Gandhi.

His followers very staunchly demanded everywhere that his name should be used only as *Gandhiji* or *Mahatma* Gandhi. {Now, here it may be mentioned that the word Mahatma is not a word like tailor. It means '*great personage*'. So, its position as a prefix does not matter}.

A simple Gandhi, or M K Gandhi, or even Mr. Gandhi would be a disaster for Gandhi on the Indian feudal language social world. It is the words *Gandhiji* or *Mahatma* Gandhi that lends this aura of limitless respect. It so happened that once Jinnah, who was a great admirer of the English, used the words Mr. Gandhi in a speech. Gandhi's supporters simply got up, shouted him down violently, and literally made him to run down the dais. Jinnah had to be below Gandhi, or else not be in the Congress. For, in Indian social communication, each

person's position has to be clearly demarcated. Jinnah closed his Congress membership and went on to form the Muslim League, which went on to create Pakistan.

Where idiots don divinity

As an experimenter in language codes, I did try this experiment. There is a Communist Party leader in the local village. He was a First standard teacher in a government-aided school. Now, when one hears the words teacher, there are certain things it conveys. This man (and all other local teachers) has not heard of Enid Blyton, not heard an English rhyme, and wouldn't know what a British Classic is. But he would be able to say some nonsense about Marx and Marxism, which he would have heard in other people's speeches.

As to what is the Dialectical Materialism etc. also, which are part of his religion, he wouldn't know.

{However, as a leader of the Communist party, he is rich, naturally. For, most communist

leaders in the local state are immensely rich. So are other politicians.}

This mans name is Balan. However, a simple Balan has no value. He is addressed as **Balan Mash** (Master). He uses the words *Nee, Avan, Aval* etc. to and about 99.9% of the local lower class population in this locality. The words mentioned are of the lower level, pejoratives, and feudally suppressive. He is the local unit leader of the Marxist Party. *{The fact is Marxist Party is a very feudal, suppressive party. This fact is not understandable in English, where all **discussions** are done without any inkling of the ideas mentioned here}*.

Once, to this person's followers, I did mention about him, using the words: Mr. Balan. One should have seen the dangerous change in their demeanour. A *Mr. Balan* is nowhere near a *Balan Master*. Actually, using the words Mr. Balan, is like pouring abominable matter on a great personage. A great personage simply becomes a non-great entity.

I have done an innumerable number of experiments and observations about the effects and power of words and verbal codes.

The security in the codes

Now, there is one thing great about being on the higher side of *word-respect*. Persons who are treated on the higher levels of words, with respectful suffixes, and get the higher words for He, His, Him, She, Her, Hers etc. do get a lot of social security. For example, even if this person does anything immoral or of sexual depravity, no one would take it up. For, it is not easy to talk such things in Indian languages. For the words won't fit in.

For example: *He is taking young girls to his bed and making them sleep with him naked*. This sentence can be said in English. But then, how would one say the same thing in Malayalam or other Indian/Asian languages?

For an inferior, the word *Avan* can be used for He. Well, the next natural sentence would be: *That bloody dog has to be beaten to a pulp*.

If he is a slightly higher person as in age, position, financial or social status, well, the word for He would *Ayaal*.

In which case, the refrain would be: *Who knows what all nonsense he is doing?*

However, if the person is a sainted guy, where the He is *Adheham*, *Sar*, *Mahatama*, *Ji* etc. it would be very difficult to mention that event, other than by adding some grand excuses like:

He (*adheham*) is doing some great *spiritual experiments!*

The English officials versus the Indian saints

Now, it may be mentioned that the huge geographical area currently called India, Pakistan and Bangladesh, was uplifted from a terrible suppressive, feudal social set up by a few number of British officials. They brought in law and order, set up professional police system not under the control of feudal *zamindars* (professional to the limits that Indian feudal languages would allow), set up

administrative systems including that of land registration, brought in English education, set up professional colleges like that of Medicine, Engineering, brought in the sciences and knowledge that was there in Great Britain, set up railways, roadways, waterways, built dams, agricultural systems, emancipated the lower classes with English education, gave the statutory right to the lower class females to wear blouse, told the people about the right to dignity and equality before law and many other things.

Yet, they are all just names. However a cunning demagogue like Gandhi, who has nothing to show other than his political buffoonery, all supported by his *corrupt-to-the-core* followers, is a *Ji*, a *Mahatma*, an *Adheham*, and such.

It is here the tragedy of India/Asia lie. But then, in these times, it is the tragedy of the English nations also. For, they are allowing unfiltered access to people from these nations. Who will learn good English, yet maintain their own

nefarious language codes and despoil the refinement of the English nations.

Formal links versus informal intimacy

For example, there was once the usage of the words: Mr. Mrs. etc. in English social communication. Many years, ago, actually some 25 years back, when I pondered on the effect of unfiltered immigration of Asians and others to England, I did feel that these words may very easily get erased from common usage. However, these words are powerful codes and should not be dismantled, just because outsiders who do not know anything about the basics of British antiquity barge inside.

The non-usage of Mr. or Mrs. does exemplify an intimacy; or at best, a freedom of interaction. Asians who cannot even speak at a level of equality to the most inferior petty village officials, the moment they arrive in English/England, strive to bring themselves to a level of equality with the best in the local society by simply performing a misdemeanour on the local citizen. Moreover, in their vernacular

speech, they literally bring down all British citizens, and also their royalty including the Monarch, the princes and princesses to the level equivalent to that of the toilet cleaner class of their own nation. Even though, the local citizens cannot perfectly understand the words, the senses may sometimes get conveyed. For the codes do play inside the codes of the eyes, of the verbal and non-verbal gestures, and such things.

A diabolical evilness of quite un-understandable magnitude would get conveyed. Some really refined native English citizens may react. If verbally, then they become racist. If they react physically, they can become murderers or homicidal maniacs, or even racist killers.

A diabolic incident that cannot be conveyed

I can give an illustration. Once I was in a Middle-East nation. I was witness to this scene. It was inside a sophisticated commercial office. The senior officials were all of the English speaking types. I heard a Malayalam speaking

peon make this comment to another Malayalam speaking person: *Olude* kundi nooku!

He was referring to a senior female. The meaning of the sentence is simple: Look at her ass/buttocks. However, the word he used for Her is *olude* (*avalude*), which is a lower level word for Her.

The scene can be visualised from an Indian scene also: A government office peon pointing to the buttocks of a female IAS officer and saying the same words. However, it cannot be mentioned. For the words *Avalude* or *olude* cannot be used for a senior person. The very mention of that word more or less brings her to a level lower to that of the peon. Second, the word *kundi* (ass/buttocks) is not used about that of a senior or superior person. It is essentially used for lower, subordinate, inferior persons. For, the superior words give security to the higher class persons.

If peon is to say: *Avarude* kundi nooku {here he has used *Avarude* ie. higher word for Her}, it

wouldn't fit in. For the Her is superior, while *Kundi* is inferior.

Naturally, in India, the lower class cannot use such words about a superior, unless they are impertinent. Others wouldn't allow it, for it would be an outrageous action. Everyone would object.

In the Middle-East nation, there was no one to object, but only to enjoy the spectacle of the seniors being denigrated.

As an observer, I did notice that the female officer who was being thus despoiled did sense some level of disquiet, but there was no way for her to understand exactly what was going wrong. Actually, these types of things cannot even be discussed in English, for in the extremely refined codes of English, it is not possible to even define the issues.

The diabolic power in the subordinates

In Asian languages, it is a great power in the hands of the lower class, to spoil anyone, by just a simple change of words. Everyone knows

about this terrible power in words, in the wrong hands. Yet, the current day English world lives in a totally ignorant world, cut off from vital information that should have been with them, before they opened the *Pandora's Box* of unfiltered immigration and that of Multiculturalism! The danger is that the space reserved for social systems of quiet refinement such as that of English is slowly becoming lesser and lesser. Yet, the encroaching danger is still unfelt. The small number of so-called racially motivated attacks is just a sign of the decreasing space remaining for the English world.

Negative codes and how the Britons should deal with it

Words are codes that connect to so many other codes, both within the body, the brain and also with the codes of reality. The way the eyes looks also change with the quality of words. As the word levels (codes) change, the way the eyes look at a person also changes.

English doesn't know this, but in Asian languages, the way the eyes look at a person depends on the words associated with that person. The very look of the eye can ennoble, or fritter a person. No other verbal or non-verbal code or signal is necessary.

When native English persons of quite refinement get thus frittered, right inside their homeland, they may react, as they reacted when the German planes bombed London. Then it was seen as patriotism. Now, it may foolishly be seen as racism.

All it needs is an understanding of what is affecting the perfection of the English world.



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